the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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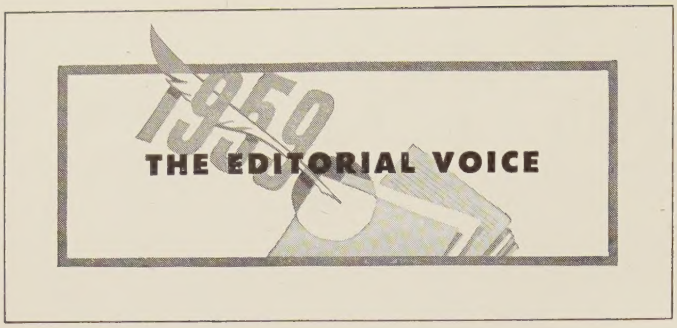
OCTOBER 7, 1959

Annual Subscription Campaign

OCTOBER 18 THROUGH NOVEMBER 29



CHRISTIAN! LOVE NOT THE WORLD

The New Testament teaches that to be a follower of Christ it is necessary that a man turn his back upon the world and have no fellowship with it.

Our Lord drew a sharp line between the kingdom of God and the world and said that no one could be at the same time a lover of both. This was also the teaching of Paul, James and John (2 Cor. 6:14-18; James 4: 4; 1 John 2:15-17). It is therefore of critical importance that we who claim to be disciples of Christ should check our relation to the world.

The question of the Christian and the world is not, however, as simple as it might seem. There is much difference of opinion among Christians as to what constitutes the world. Before we can be sure of our relation to something we must first know what it is.

The fact is that two worlds coexist around us. One God made out of nothing; the other man made by taking the materials that originally came from God and fashioning them into a moral caricature of the original.

Both these worlds have been affected by the Fall but only one has been interdicted by the command of God. The nonmoral, nonintelligent creation usually called "nature" has been injured by the spiritual collapse of man, the being for whom it was created, yet because it is nonpersonal it cannot be evil. We are not forbidden to love the world of nature provided we understand it to be the gift of God and do not confuse it with God Himself, as some have done.

When the Lord brought the children of Israel out of Egypt where they had been for four hundred years subjected to at least the sight of idolatry He warned them against the worship of nature. "Take ye therefore good heed unto yourselves . . . lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven" (Deut. 4:15-19).

To persons brought up in the Judaeo-Christian tradition the thought that anyone should actually worship nature seems absurd, but we have only to step across into almost any of the cultures we call pagan to learn that such worship has been and still is common enough. Indeed there is scarcely a natural object anywhere that has not been worshiped by someone.

The created world is to be prized for its usefulness, loved for its beauty and esteemed as the gift of God to His children. Love of natural beauty which has been the source of so much pure music, poetry and art is a good and desirable thing. Though the unregenerate soul is likely to enjoy nature for its own sake and ignore the God whose gift it is, there is nothing to prevent an enlightened Christian who loves God supremely from loving all things for God's dear sake. This would appear to be altogether in accord with the spirit of the psalms and the prophets, and though there is less emphasis upon nature in the New Testament much appreciation of natural things may be found there also.

What, then, is that world against which we are warned by the apostles? That world whose friendship constitutes spiritual adultery, the love of which stands in opposition to the love of God?

It is the familiar world of sinful human society which swells about and beneath us as the waters of the flood once surged and churned around the ark of Noah. No Christian need fail to recognize it, provided he *wants* to know what it is and where it is located. Here are a few infallible marks of identification:

1. *Unbelief.* Wherever men refuse to come under the authority of the inspired Scriptures, there is the world. Religion without the Son of God is worldly religion. To have fellowship with those who live in unbelief is to love the world. The Christian's communion should be with Christians.

2. *Impenitence.* The people of the world will readily admit that they are sinners, but their lack of sorrow for sin distinguishes them from the children of God. The Christian mourns over his sin and is comforted. The worldling shrugs off his sin and continues in it.

3. *Godless philosophies.* Whether they know it or not, they who belong to the world live by a creed, and by their fruits we may know what their creed is.

The man of the world, despite his protestations to the contrary, actually accepts the sufficiency of this world and makes no provision for any other; he esteems earth above heaven, time above eternity, body above soul and men above God. He holds sin to be relatively harmless, believes pleasure to be an end in itself, accepts the rightness of the customary and trusts to the basic goodness of human nature. And even though he be an elder in a church he is part and parcel of the world.

4. *Externalism.* The man of heaven lives for the kingdom within him; the man of earth lives for the world around him. The first is born of the Spirit; the other is born of the flesh and will perish with it.

To sum up: whatever promotes self, cheapens life, starves the soul, hopes without Biblical grounds for hope, adopts current moral standards, follows the way of the majority whether it be right or wrong, indulges in the pleasures of the flesh to make bearable the secret thoughts of death and judgment—that is the world.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

Christ's Portrait of a Christian

By REV. GEORGE B. DUNCAN, M.A.

(Address given at Keswick week in England, July 13-17, 1959)

"The disciples were called Christians first in Antioch." They did not call themselves Christians. They were called Christians by others who recognized them to be such.

SO I want to consider this vital question, I believe an urgent one today: Are you a recognizable Christian? And in order to do that I want to turn to a passage which I venture to call Christ's portrait of a Christian, a familiar passage which many of us, I think, bypass as not being particularly relevant. But I want to examine this passage under that theme: Christ's portrait of a Christian.

We have Paul's portrayal of a Christian in First Corinthians 13; we have another in the Galatian letter. But I wonder if this one is not really what Christ meant you to be. I am referring, of course, to the opening verses of Matthew 5: Christ's portrait of a Christian. It is framed in radiant splendor, for Christ says that basically and whichever way you look at the Christian life it is a radiant and a splendid thing, radiant with joy and happiness and goodness. For of everything that He has to say here, He says that the man is blessed, or happy; he is radiant, joyous.

I do not know how much radiant Christianity there is today. I think we see a lot of very dowdy and dull Christianity but very little radiant Christian living. What do we find as our great Master takes the pigments and portrays what He conceives to be the Christian?

We find the most extraordinary things here. We find, first of all, *poverty* (verse 3). Strange, strange portrait this! "Blessed are the poor in spirit: for their's is the kingdom of heaven." Yes, you will find poverty in the portrait. Here is the Christian's estimate of himself. He is poor in his own eyes. There is no hint of satisfaction, no indication anywhere of self-sufficiency, no smugness, no sense of superiority, but rather a recognition of his own utter bankruptcy and poverty. He uses the language of St. Paul, "I know that in me . . . dwelleth no good thing. . . . I count not myself to have apprehended."

Poverty. Strange picture, isn't it? But let us remember that this is a picture drawn by the Master's own hand, and the first thing that He etches in is poverty, a poverty that leads on to possession. For, having faced his own poverty, the Christian has found a possession in the kingdom of heaven, his right to enter that kingdom, to enjoy it, to know something of the authority of its rule and the adequacy of its resources. If you and I measure ourselves up against the portrait that our Lord has painted here, that is the first thing that we shall find—poverty. That is our estimate of ourselves. We are poor.

The second thing—strange picture this—we find *burdens* here. "Blessed are they that mourn: for they shall be comforted." The Christian life as our Lord conceives it is a life marked by sorrow, by concern. A Christian is someone who cares, who cares deeply, someone who grieves. His mind is marked by an extreme sensitiveness and openness of heart and mind, not just to his own need but to the need of his fellows, to the need of his own God. Whether that need be sin or sorrow or suffering, the Christian gets under the burden of it, and he cares. And yet with his concern he has found consolation and comfort, consolation in the knowledge that something is being done, has been done, will be done; either that pardon can be found or has been found; either that prayer has been offered and therefore God will work or that God's purposes are being fulfilled. When you and I look into the portrait of the Christian as painted by Christ we find that there are burdens there.

Poverty, burdens, and then *silence*. "Blessed are the meek: for they shall inherit the earth." Meekness and humility have strangely little to say. Whenever they are facing the strains and tensions of human relationships, humility and meekness have nothing to say about injury received. They accept injury without resentment and are silent about it. They have still nothing to add to praise that has been given; indeed, meekness and humility will not accept praise.

There is an extraordinary silence about meekness, its injuries and its achievements. Meekness and humility are not talkative about themselves or anything concerning themselves. They are silent not only about things that can be said and done in facing human relationships, but in fulfilling divine requirements. Whatever the will of God might be for the soul, meekness fulfills it and obeys it, content that it is the will of God.

But the extraordinary thing is that this very silence, this very meek-

Rev. George B. Duncan, well-known English clergyman, has spoken at the Mid-America Keswick held annually in Chicago.

ness, is something which inherits the earth, which brings that silent life into spheres of influence, of responsibility, literally all over the earth, with an ever-widening circle of life to which it is bound.

How much of the earth have you inherited? Is there a sphere of influence, of responsibility, that is yours because you are meek enough to pray? You will certainly get no popularity by praying; you will get no applause for it, and pride will find in it nothing on which to feed. But you will inherit the part of the earth for which you pray, and a sphere of influence and responsibility will become yours, the end of which only eternity will reveal. The meek Christian has a wonderful circle of influence, with people and things that he knows, and that are in a strange way his own peculiar possession.

I find burdens, I find poverty, I find silence. I find *desire* also: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Desire that will take a man to his knees in secret, that will take him to pray in fellowship with others. For desire and prayer have been linked by his Lord, and well he knows how true it is that if he desires something really, he will pray about it. He will desire intensely that God's way with his own life may be fulfilled, that God's work in the world may be carried out; and in the answering of those prayers his desires will be met, either in some new discovery of God or in watching some doing by God. Yes, as our Lord portrays the Christian He portrays him on his knees. You will find desire there.

Then as our Lord fills in the details you will find *kindness*. "Blessed are the merciful: for they shall obtain mercy." Sheer kindness, understanding kindness, sympathy; nothing of roughness or rudeness, nothing harsh, a gentleness of touch, a patience of attitude, a kindness in tone, which will in its turn receive from men a response of gratitude and kindliness too. If it is true anywhere it is true here that "with what measure ye mete, it shall be measured to you again."

You will find more; you will find *reality* in the portrait of a Christian. "Blessed are the pure in heart: for they shall see God." "The pure in heart"—there is no hypocrisy here, no hidden corners of treasured and deliberate insincerity; there is instead an honesty, a frankness, an openness toward God, of intention, of resolve, if not of success and achievement. There is no false element, no insincerity; there is nothing that is not genuine or real.

One of the soldiers of Napoleon was wounded, and as the surgeon probed for a bullet that was lodged near his heart the man in his pain, as they probed deeper and still deeper, said, "Another inch and you'll find the Emperor!" The deeper you go into the Christian, the truer he is. Someone said of Fred Mitchell, "You never caught Fred Mitchell off his guard, because he had no need to be on it." "Blessed are the pure in heart: for they shall see God." Reality in our every attitude to God, and reality in our experience of God. Yes, you will find poverty, burdens, silence, desire, kindness, reality.

Also you will find *serenity* there. "Blessed are the peacemakers: for they shall be called the children of God." Serenity, for how can one make peace who knows it not? Peace before the accuser; peace before the dilemmas of life; peace through the adequacy of the resources of grace that we have discovered and now long to share. A serenity, a quietness, a peace, in the presence of which men find rest, or seek it; in the presence of which quarrels and discords die away: such a life called by others divine, explainable only in terms of a relationship to God and marked by a likeness to Him.

Godly. Called that by others. What are you called? What do people call you? Do they call you difficult? Do they call you proud?

(Continued on page 19)

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A Word to Our Friends

With this issue our Annual Subscription Campaign gets under way. Frankly we are hoping to increase the number of our readers very greatly this year. We believe our reasons for desiring more readers are altogether sound and pleasing to our Lord.

The ministry of any religious periodical is limited to the size of its readership.

The Alliance Witness cannot help people it cannot reach. Just as a preacher must be heard, so we must be read to be effective.

The Witness is a serious magazine. We stand for the whole gospel, purity of life, separation from the world, the victorious Christian life and a Spirit-empowered witness to Christ throughout the inhabited world. As the official organ of The Christian and Missionary Alliance our emphasis is and will continue to be strongly missionary.

We have little money with which to advertise. We conduct a yearly subscription campaign during which we ask our churches and pastors to help us to secure all subscriptions possible, both new and renewal.

The Campaign this year begins October 18 and runs through November 29. Our hope for an increased readership depends almost entirely upon the success of this Campaign, and the success of the Campaign depends altogether upon the good will and zeal of our pastors and churches.

Will you help us again this year? If you think more people should read the Witness please do everything possible to put it in their hands.

The Alliance Witness makes the perfect Christmas gift. A year's subscription to the Witness is an excellent anniversary present for a friend.

Many enthusiastic readers place the magazine in the waiting rooms of doctors and dentists, in public libraries and in the reading rooms of various institutions. This has proved to be a splendid method of reaching new readers.—A. W. Tozer.

The Perfection of God's Children

By JAN VAN RUYSBROECK

HE WHO desires to live a perfect Christian life on earth must be truly pious, inwardly spiritual, eminently God-seeing and practically charitable in his everyday life. When these four qualifications are united in one man, then is his state perfect, and he will continually grow in grace, in every virtue and in the knowledge of the truth.

There are three things that mark a pious man.

First, a pure conscience without accusation of willful transgression. He therefore who would be pious must try himself and diligently watch and pray lest he fall into sin, and must cleanse himself from all filthiness of the flesh and spirit.

Secondly, obedience to God, the Scriptures and his own conscience in all things; to these three he must be equally obedient. Thus he will live without doubt and anxiety, and in all that he does be free from inward condemnation (1 John 3:18-22).

Thirdly, in all his doings he will love God's glory above all else; but if multiplicity and variety of occupation prevent his having God always in mind, then he will at least greatly desire to live in accordance with the beloved will of God.

Remember, a pious man possesses the three qualities mentioned, and if a man is without either of them, he is neither truly pious nor does he stand in the grace of God. But whensoever any man (no matter how wicked he was before) embraces these three qualities within his heart, then he becomes pious, is pleasing to God and filled with His grace.

Furthermore, the pious man shall become a spiritually-minded man in order to live the interior life. To this end three things are necessary: First, the heart must be void of all images; secondly, there must be inward peace and freedom from earthly desire; thirdly, there must be interior unity with God. Let him therefore who thinketh himself spiritually-minded, examine himself.

1. He who desires to have his heart free from every image does not willingly cleave with his affection to anything or anybody, because creaturely activity and love not purely begotten for the honor of God solely confuses and deforms the heart of man, being not born of God but of the flesh.

To become spiritually-minded indeed man must renounce the love of the flesh, and must direct all his desires with all his might towards the possession of God; thereby every image and all inordinate love of the creature will be driven away. In the love of God, possessing Him, the interior becomes void of offense. God is a Spirit, and man can form no image of Him. Representations of what is good may serve for edification; such as are taken from the sufferings of our Lord Jesus Christ and from such events as will arouse man to devotion; but as regards the possession of God, man must abandon every imagination. Here is the foundation of the interior life.

2. In the possession of inward

Jan van Ruysbroeck, often called "the ecstatic doctor," was born in Brussels in 1293. He lived to be a very old man, dying in the year 1381.

Ruysbroeck was a Christ-enamored soul who saw past the externals of institutionalized Christianity into the deepest secrets of the spiritual life. His own words, "God Himself alone," sounded over against the superstitions of the Roman Church and all its outward forms of religion. "No images," he said. "God is a Spirit and no man can form any image of Him."

Ruysbroeck was a precursor of the Reformation. He helped to keep the Christian faith pure in a period of almost universal declension. He influenced such men as Tauler, Groot and Thomas à Kempis, who in their own way broke the ground for the Protestant Reformation that was to follow.

The word "pious" has fallen into bad company and does not today carry a pleasant flavor, but as used here by Ruysbroeck it signifies a man who is wholly devoted to God and is fervent in prayer, worship and acts of Christian love.

Should the reader find this article a bit out of his reach perhaps the explanation may be found in the last paragraph. Only the Holy Spirit can teach the heart, and this truth is addressed to the heart alone.—EDITOR.

peace and spiritual freedom, having no earthly desires, man rises without image or representation and without hindrance to God. Every interior exercise that takes place; the giving of thanks, praise, adoration, spiritual prayer, interior love and joy, and earnestness, are brought forth by the help of God and by standing in His grace.

3. This interior exercise enables man to realize a sensation of spiritual unity with God. Whoever has access to God by means of interior, free, untrammeled, imageless intercourse, who loves nothing else than God's honor and worship and glory, will surely taste the goodness of God, and by thorough unity with Him experience the consummation of an interior spiritual life. For there ever anew arises out of this unity a holy desire for continuous communion with Him whom to know is life eternal, and this knowledge is renewedly begotten by the interior spiritual life.

So, then, a truly pious man will be known by the possession of the virtues of humility, purity, patience, quietude and the life becoming united with God by interior contemplation.

The spiritually-minded man shall also become a God-seeing man, to which end three things are necessary. In the first place, he must feel the unfathomableness of the essence of God and in this sense he must possess it. Secondly, his spiritual edification must not depend upon any form at all. Thirdly, the interior life shall become a continuous spiritual communion.

Now endeavor to comprehend this, all you who desire to live a spiritual life, for I am speaking exclusively to you. When the unity which you feel with God reveals itself in its infinitude to your mind, without fathomable depth, immeasurably high, incomprehensibly extending in length and limitless in breadth, then you will find by the same revelation that you are lost in the depth of the love of God, elevated into its height, gone forth into its length and expanded into its width. You will also know in this unity the manifestation of God dwelling in His unsearchable wisdom, and you will feel yourself as it were united with the all-pervading spiritual life which emanates from God.

Here beginneth your life of contemplation. You will now be built up beyond all reasoning and will not depend upon any form or controversy; because this unity with God in His love, possessed by every contemplative spiritual mind, desireth and draweth as well the persons of the Godhead into this oneness, as also every loving spirit, and whosoever loveth feels this drawing, according to the measure of his spiritual understanding.

Whosoever perceives and remains in this drawing of God's love cannot fall into any willful sin. But the spiritually contemplative man, who has fully denied himself and is not drawn away in any wise, who calls nothing his own, feeling rid of all earthly possessions—he may at all times, without any mere imaginings, enter into the innermost spiritual presence of God. There he finds, clearly and evidently, everlasting light, and in the light he becomes aware of the eternal manifestation of the unity with God. He feels himself drawn irresistibly into the always radiating fire of love, of which he is a brand, so to say, and desires above all to be consumed by this fire of God's love.

He who has not stood before God in His unapproachable light, in the love which surpasseth all knowledge and reasoning and which depends on nothing formal, has never felt the simplicity of being united with God.

You may then perceive and draw into the interior life that unfathomable love and essence of God, in which the Father and the Son, and whatsoever hath spiritual life and love indwelling, cometh unto you (John 14:23) to hold there an eternal love feast, a communion without end. In this light and fire of God's infinite love consisteth the blissful existence of all the spirits of eternity. In this abyss of love we find the eternal foundation of our spiritual regeneration, our redemption and our salvation. Here are the riches and the fullness of God's grace toward us. We must lose ourselves in it forevermore.

In every similitude the truly contemplative man will recognize his internal union with God; but no one else will understand me. No man can teach his fellow man the interior life of contemplation. The everlasting Truth revealeth all things needful. ◆ ◆ ◆

Can You Answer Prayer?

By Richard C. Halverson

The answering side of prayer is as important as the asking side. Maybe you're God's answer to somebody else's prayer.

Usually all the emphasis is put on the side of the man who prays. But what about the man God uses to answer the man who prays?

George Müller is known for his amazing prayers. He prayed literally millions of dollars into orphanage support. One hard and fast rule—never violated—testifies to the authenticity of Müller's praying: He believed in influencing men through prayer to God alone. When an orphanage was in need Müller told God about it, never men.

But just as amazing is the fact that whenever Müller prayed God had a man somewhere, sensitive to His will, who would respond to the impulse of the Holy Spirit.

Müller's faith was tremendous, but the faithfulness of the men God used to match that faith was equally remarkable.

Look at it another way: Maybe someone's prayer remains unanswered because the man God wants to answer it is disobedient.

Insensitive to God's leading, a man may hinder prayer, not just his own, but others' as well. Out of touch with God, he blocks blessing.

Being out of fellowship with God always works a double evil, not only to the man himself but to those whom God wants to benefit through him.

"Blessed be the God . . . of all comfort; who comforteth us . . . that we may be able to comfort those who are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4).

Let's Step Up World Literature Support

Give Generously on October 11, 1959

By REV. CHARLES E. NOTSON

SUCH undertakings as operating and maintaining printing presses or publication offices on the mission fields involve great financial outlay. New churches are not yet equal to this burden. Most of them are still having difficulty meeting the minimum requirements of self-support. Does that mean production of Christian literature must wait then until the new churches are fully able for it? By no means. There is little danger of missionaries weakening the churches or hindering their being fully indigenous by promoting the production of literature.

That is one good reason for our giving all-out support to the mission's literature program. Another reason is the alarming success with which literature is being used to advance teachings of cults which claim to be Christian but which deny the deity of Christ. The spectacular way in which whole nations have been won over by rosy promises of temporal well-being is a demonstration of how effective the printed page can be. That which is so powerful an instrument in the cause of falsehood is no less powerful when used to declare the truth.

Missionaries on the fields have long been aware of this. They have contrived by every means at their disposal to multiply the number of easily distributed tracts, posters and booklets to accompany and to draw attention to the Word of God. To supplement a meager supply of cuts they have whittled wood blocks by hand; they have sacrificed even to the injury of their health in order to buy equipment for printing. They have worked long hours with pitifully inadequate machines and materials to make them do but a fraction of what could have been done on a large scale with proper tools.

We in the homelands, regaled as we are with all sorts of attractive Christian books, magazines and study helps, can scarcely realize the dearth of these things in some fields. Under the glass top of his desk a bank manager in West China had arranged an attractive display of Christmas cards. He had selected them from among the ones his children had received as awards in Sunday school at the mission station. Most of them bore a Scripture text in English and a scene depicting some phase of the nativity. There was no message in the language in which this cultured gentleman was educated. The missionary blushed to think of the huge sums of money used in the preparation and sending of greetings like these to people already thoroughly familiar with the gospel story. What a way to observe the birth of Him who came that all men should be delivered from sin.

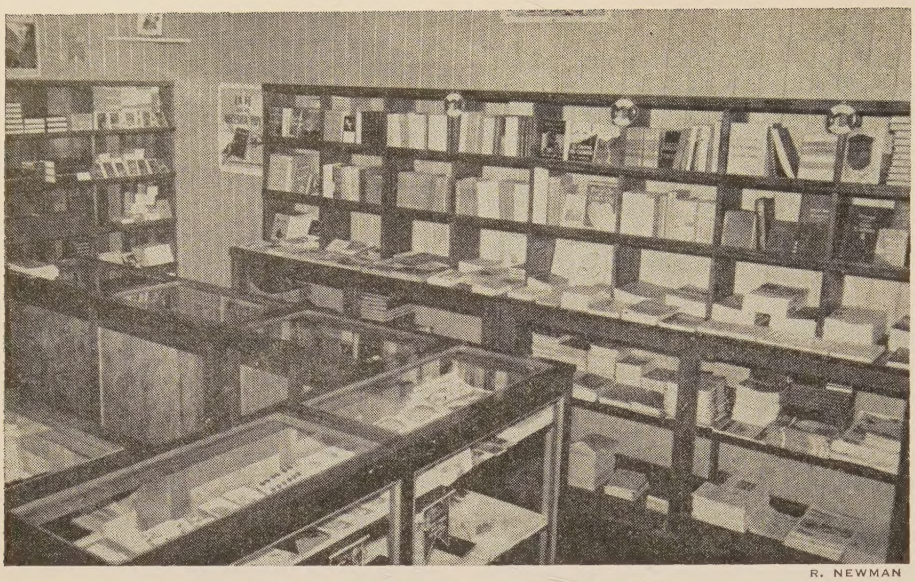
Generally we are alert to the fact that financial assistance from abroad can be detrimental to national Christians. When we too readily lift for them loads which they ought to assume themselves we encourage dependence. Support for pastors and evangelists, the cost of erecting places of worship, and the operation of church schools are primary obligations for even a budding church. But there is a wide variety of ministries through which missionaries can aid the churches without intruding upon their inner functioning. The providing of Christian literature is such a ministry and its importance can scarcely be exaggerated.

The initiative of the national church actually is primed by its members having part in publication work even though it is largely subsidized by the mission. Every step in the preparation of copy is a coöperative undertaking. Writing, translating, editing, printing and distributing—all require the aid of many skillful national Christians. An encouraging sign is the increase of original material being written by Christians on the fields. When they create their own literature it is already culturally related to their own people and is expressed in their idiom.

The price of Christian publications is kept to a minimum, but they are not given away. On some fields the returns from book sales pay for actual publication costs for all editions after the first one. This is

Mrs. Marvin Martin and Kru Aksorn check translation at the literature office in Bangkok, Thailand. Pray for Spirit-filled nationals to produce original material.

M. MARTIN



R. NEWMAN

A well-stocked bookroom in Temuco, Chile

largely true also of books sold to non-Christians. Tracts are given away but not books. Of course, reference books and texts for use in Bible schools cannot be expected to pay for themselves from sales. Yet these aids must be made readily available to a growing church regardless of cost, for they are essential to its development.

As urgent as are the two reasons already mentioned for our intensely active support of missionary literature, they are surpassed by this one: the ballooning rate of increase in literacy. In the day when evangelistic bands could find only one or two people in a village who could read and write, their enthusiasm for distribution of tracts suffered continual dampening. They had to count on arousing curiosity in the recipient and encouraging him to seek out a literate neighbor or a young student to read them to him. That situation is rapidly changing, and no small part of the concern is to open the way for the message of the gospel in print. It is this motivation that has caused missionaries to spearhead the literacy movement.

Since the possibilities of rapidly teaching the multitudes to read have been clearly demonstrated the civil agencies have joined in the task. Into the vast vacuum caused by a sudden demand where there is practically no supply, every sort of printed matter is being drawn. Needless to say, much of it is not wholesome. Gospel publications must not be allowed to be but a tiny trickle scarcely discernible in the flood of reading material. Missionaries close to the need are doing their utmost. It is imperative that they receive our consistent backing.

In 1958 The Christian and Missionary Alliance spent $91,991.03 for the production of literature. Of this amount $60,000 was part of the detailed budget under Publication Ministries. The remaining $31,991.03 was the total of amounts which the field conferences devoted to this use from their own budgets. This figure does not include the cost of operating bookstores nor paying for the buildings they occupy. Neither does it include correspondence courses. Beyond all these items there were special gifts of more than $10,000 that were used to buy heavy equipment for the Mission presses.

A total number of 72,080,321 pages of Christian literature flowed from Alliance presses and publication offices in 1958. Publishing in the language of the respective fields, fifteen magazines were produced and put into circulation. Devotional books printed totaled thirty-nine and there were thirty-one Bible study books. Tract titles came to eighty-seven, with a total of 2,860,100 pages. To distribute all these materials fourteen Alliance bookstores are in operation and there are nineteen reading rooms. It was a good year and every dollar was stretched to the greatest possible advantage.

On World Literature Sunday (October 11) we will all have an opportunity to indicate our determination to make the printed page a still more effective means of carrying the gospel of salvation. Every time we lift our Bibles or a good book or a magazine we should pause to thank God for what Christian literature means to us, and to pray for those who labor to make it effective in languages beyond our knowledge.

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Your gifts on

WORLD LITERATURE SUNDAY

October 11, 1959

will help keep
mission presses running and
publication offices operating,
subsidize bookstores and
reading rooms,
back the colporteurs,
stimulate translation and
creative writing.

What men read
becomes the substance
of their thinking.

Quotes from Our Contemporaries

C. J. Woodbridge, in *The Sunday School Times,* says:

"Would we be pure, victorious, and courageous? Then let us never surrender our precious hours of prayer. Daniel had specific times of day set aside for prayer. If he needed regularity in his prayer planning, how much more do we!"

C. Stacey Woods, in *His* Magazine, has a word about the Christian and his devotional life:

"The habitual neglect of the Scriptures and prayer is the neglect of Christ Himself. . . . It is the testimony of Christians who have counted for God down through the centuries of this age of grace, that habits of regular Bible reading, regular prayer and meditation, have been the most important factor in their personal spiritual growth, and in maintaining their spiritual glow."

DAVID R. ENLOW, Editor

AT HOME

Methodist Church largest in U. S.: The largest Protestant church body in the United States is the Methodist Church, with 9,670,690 members. The next in order are: Southern Baptist Convention, 9,202,205; National Baptist Convention, U. S. A., Inc., 5,000,000; United Presbyterian Church, U. S. A., 3,094,633; and the Protestant Episcopal, 3,042,286.

●

Medical mission convention planned: The first International Convention on Missionary Medicine is scheduled for December 27-30 on the campus of Wheaton College, Wheaton, Ill. Speakers will include Dr. L. Nelson Bell, Dr. Ralph Blocksma, Dr. Robert G. Cochrane, Dr. P. Kenneth Gieser, Dr. C. Everett Koop and Dr. A. W. Tozer.

●

The alcoholics among us: The United States is producing alcoholics at the rate of more than 1,200 a day, according to Dr. Andrew C. Ivy, chairman of the Department of Clinical Sciences, University of Illinois. "Alcoholism," he said, "is now the nation's number three health problem from the standpoint of incidence, lives lost and people disabled." It ranks immediately behind heart disease and cancer.

●

Devotional periods restricted by school board: Public schoolteachers in Chapel Hill, N. C., have been asked to confine any classroom devotional periods to reading the Old Testament "without comment, followed by a period of silent prayer or meditation." The request was issued after Rabbi Efraim M. Rosenzweig, director of the Hillel Foundation at the University of North Carolina, had complained about daily devotional periods and baccalaureate sermons in city schools.

●

"Big Brothers" needed: Missionary printers, denied the abundance of technical help so readily available in the homeland, need encouragement, advice, equipment and help in training nationals to adequately face up to the opportunities in their fields. Evangelical Literature Overseas is attempting to be of as much assistance as possible. All Christian printers who would like to extend their helping hands through their interdenominational "big brother" organization are urged to contact John C. Benson, ELO Production Committee, Winona Lake, Ind.

ABROAD

Distribution of testaments to university students: The Gideons recently distributed 2,000 New Testaments to the university students of Quito, Ecuador.

●

"Company of Compassion" helps divorcees: A new organization within the Church of England is helping divorcees to readjust to a new life. The organization is called the "Company of Compassion," and membership is open to all Anglicans, whether married, single or divorced, who are interested in the work of the "Companions."

●

Missionary radio in Japan: According to recently released figures, there are now about fourteen million radios in Japan with an estimated five listeners to each set. This means that 80 percent of Japan's total population of 91,000,000 potentially can be reached via Christian radio broadcasting. The Pacific Broadcasting Association, headed by Rev. Akira Hatori as chairman, claims a total listening audience of between five and six million people on its gospel broadcasts over 57 of the 88 radio stations in Japan.

●

Church services for horse racers scored: For possibly the first time in history, churches in Australia plan to hold special church services for the country's horse racing fraternity in celebration of 101 years of Australian horse racing. They are being planned by Presbyterian and Anglican clergy. The move was immediately denounced by Methodist and Roman Catholic ministers.

●

Iron Curtain youths find Christ: Despite violent opposition, a team that included Florent Toirac and Harley Smith, Greater Europe Mission representatives, and Gilbert Bilezikian, a professor at the European Bible Institute, managed to present a gospel witness to hundreds of the 16,000 young people from 112 countries who participated in the seventh Communist World Youth Festival in Vienna in late July and early August. It was the first such festival held outside the Iron Curtain. By the end of the festival at least four persons from behind the Iron Curtain had professed faith in Christ as Saviour.

●

Philippine conference largest ever: More than 1,600 full-time Christian workers representing Protestant denominations in the Philippines converged in Baguio City and Iloilo City recently for the largest ministers' retreat ever held in that country. Messages on revival and evangelism were given by Dr. Halverson, dean of the conference, Dr. Paul S. Rees and Dr. Carl F. H. Henry.

●

Catholics increase in Formosa: An increase of 4,244 Catholics in twelve months has been revealed by Bishop Andrew J. Verineux, M.E.P., Apostolic Administrator of Hualien Prefecture. There are 29,300 baptized Catholics and 22,524 catechumens in the prefecture. The majority are aborigines.

WELDON B. BLACKFORD, Editor

Inspiring Leadership in Christian Service

By MRS. GEORGE HALL

I would like to begin by observing that only rarely in books of youth program material are there included programs which emphasize Christian service. This to me is a serious lack. Our young people who love the Lord ought to receive training in the Alliance Youth Fellowship in the expression and outreach of their Christian testimony. Two problems rise to puzzle us as youth leaders.

1. How to integrate this training into the weekly AYF program.

2. How to enlist the participation of the young people.

May I give you what I have found to be the way a leader may successfully lead young people into a rich ministry of Christian service:

Prayer. You are thinking, "Yes, of course, that goes without saying." But it needs to be said. Far in advance of actually employing your young people in a particular service activity, begin to arouse them to pray. Those who pray will be those who will go. Your young people will not long have asked God to do something until they will want to begin to help God do it.

Enthusiasm. Our AYFers must be drawn, attracted, magnetized into the ministry of Christian service in its various outlets. You well know that young people will put forth supreme efforts for far less worthy causes (decorating for a banquet, for instance). We must interest them to the point of overflowing enthusiasm to go out and take the gospel to the spiritually needy. The leader must pass on his own spiritual enthusiasm to them.

Instruction. Our Christian young people must first be interested and then led into the joy of sharing Christ with others. They need both inspiration and instruction in order to become active in reaching out for those both within and beyond the borders of their own church.

At our last summer's youth conference in Texas we conducted a seminar on soulwinning with two sessions daily. In the morning the theory was taught and in the afternoon there was a practice session. One day the young people went out in community canvassing, the next day they held a park service, another day a service in the Masonic Home, and so on. The point I am making is that there needs to be imparted to our young people a knowledge of how to do it before we call upon them to actually face the public.

Planning. A plan is a necessity. Young people soon lose interest in an activity that is not planned in detail. Everything must be ready; young people won't "stand around" while the leader attends to something he forgot. Ah, but they'll be captivated with a project in which all the gears mesh, and they'll stick with it, too! It's up to the leader to make proper arrangements.

As for organization for Christian service activity in your AYF: If you are starting at the bottom you or someone else highly respected by the young people, one who knows something personally about soulwinning, will perhaps have to carry the full load at first. After you have gotten your group going, a committee called a "service committee" can be appointed; or, in larger AYFs, separate teams, as the hospital team, the jail team, and so forth, can be organized.

Example. Effective leadership will give the right example. I feel very strongly on this point. If the young people who love the Lord and whose leader I am are not soulwinners, I may well ask myself, "Is it because I myself am not a soulwinner?" We cannot expect them to do what we will only tell them to do and not do ourselves.

Testing—1-2-3-4

The Weather Test. Am I a "fair weather" Christian? No church can long survive if rain or snow keeps the members at home.

The Worry Test. Do I worry about items that should be committed to the care of God, or am I a confident Christian?

The Worship Test. Am I faithful in attending worship services? How is my loyalty?

The Wallet Test. Am I regular and scriptural in my giving to my church? Closed pocketbooks will result in closed churches.

The Work Test. Am I willing to work for my Lord? Can my church count on me to visit, teach, usher, or serve where needed?

The Will Test. Can I say, "Not my will, but thine"?—YOUTH CONTACT.

Dates to Remember

FALL AYF ACTIVITIES

International AYF Youth Week
November 15-22

World AYF Sunday
November 22

Introduction for the program will appear on the Youth Page of the next issue of

THE ALLIANCE WITNESS

Refreshing the Stranger

By REV. PAUL H. BARTEL, *Hong Kong*

The China Alliance Press, founded in 1912, has carried on one of the most versatile ministries of our Chinese work.

Established in Wuchow, South China, by Dr. R. A. Jaffray, it was later moved to Shanghai where the commercial printing firms provided modern equipment. From this point literature flowed to all parts of the China mainland and outward to all Chinese communities around the world.

With the Communist occupation in 1949 the base of operations was moved from Shanghai to Hong Kong. Here on the threshold of China itself and at the hub of Southeast Asia an even wider ministry grew up rapidly. During the past ten years the China Alliance Press has steadily expanded and now stands ready to do a still greater work in reaching the 25,000,000 Chinese located in many parts of the free world.

Hong Kong is the ideal place for such work. It is a free port. There is no red tape with customs. Any type of currency, checks or drafts can be negotiated.

Only by the printed page with the universal Chinese text can any one organization reach Chinese of every provincial group. They all read the same script. Only by the printed page can Chinese be reached in all parts of the world, whether they be in South Africa, Peru, New York City or Paris. Hundreds of parcels and thousands of magazines go out as a steady stream of refreshing spiritual water to the many places where Chinese may be found.

For Christians in North America there is a special responsibility. God gave special command with regard to the stranger within the gates of Israel (Ex. 23:12). It is said that God "loveth the stranger" (Deut. 10:18). Surely in this gospel age He wants us also to love the stranger within our gates. Israel was also told to instruct the stranger in God's Word and teach him the fear of the Lord (Deut. 31:12). Should we not also do the same for the many thousands of Chinese now either studying or residing in Canada and the United States?

One most effective means of reaching these "strangers" is to give them good Christian literature in their own language. Send a gift subscription to that Chinese friend you know. The *Bible Magazine*, for Christians, is $1.00 a year; the *Companion*, for young people, is seventy-five cents a year, while *Dengta*, for non-Christians, is $1.50 a year. Write for gospel tracts and good Christian books. Recommend the China Alliance Press to any group working among Chinese.

The China Alliance Press welcomes your coöperation in this work of refreshing that "stranger." The address is: P. O. Box 5105, Kowloon, Hong Kong, Asia.

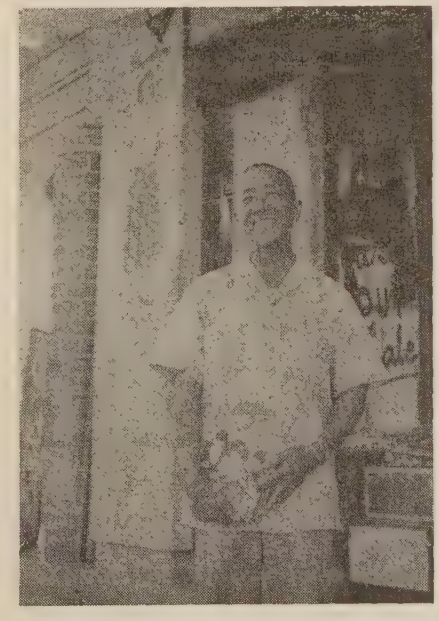
The Communist Threat in Laos

What effect has the fighting in Laos had upon our missionaries? Are the national Christians imperiled?

The fifteen missionaries of the Alliance are continuing their activities without any known restriction in the war-swept country of Laos. Two more missionaries are scheduled to return there in October.

A layman who loves to distribute Christian literature in the Philippines

P. BARTEL



The two focal points of Communist activity are in the extreme northeast provinces of Pong Saly and Sam Neua. Our nearest missionaries to this area are in Xieng Khouang, about thirty miles from the border of Sam Neua Province. Word from the field indicates that there is no immediate danger and that the missionaries are demonstrating that fortitude and dedication peculiar to those of their high calling.

In both of the endangered provinces there is great possibility for mission work. Last year hundreds of tribesmen indicated their desire to "enter the Christian religion," and sought for teachers of the Christian way to come and live among them. The Mission recognized the great opportunity and need, but there were already woefully too few missionaries for the some five thousand tribesmen who had turned to Christ in the Luang Prabang and Xieng Khouang provinces. There were no missionaries that could be sent. The national church was urged to send two of their Bible school-trained workers in response to the call, and they did so. After a brief period the danger resulting from Communist infiltration caused them to return home.

Continued prayer is earnestly requested by the field that Communist activity in Laos may be quickly brought under control, and that the border provinces of Pong Saly and Sam Neua will soon have resident witnesses for Christ.

The Lord hath given you much and therefore He will require much of you again. Number your talents and see what you have to render back; ye cannot be enough persuaded of the shortness of your time.

Be not beguiled; neglect not your one thing, your one necessary thing, the good part that shall not be taken from you. Look beyond time. Things here are but moonshine; they have but children's wit who are delighted with shadows and deluded with feathers flying in the air.— SAMUEL RUTHERFORD.

What I Saw in CONGO

CONGOPRESSE

Brick houses and modern furniture are replacing the old huts in Congo's cities

After Twenty-seven Years

By REV. DAVID C. KOPP

I WAS in Congo for the seventy-fifth anniversary services of the Alliance Mission in that field. During those seventy-five years many lives have been offered in sacrificial service and much money has been spent, but God has triumphed.

Twenty-seven years ago I bade farewell to the land of Congo. Now with what great delight did I return.

Major changes have taken place and all of them for good. The narrow, crooked, overgrown footpath that always seemed to find the highest hill and the swampiest lowlands has given way to the auto road with its bumps, holes, curves and narrow bridges. It is dust in the dry months and mud in rainy season. Over this travel trucks, buses, cars, bicycles, people, cows, goats, sheep, all assuming the right to move at their own speed.

The great forests have yielded to the ax of the woodsman. The old pit saw operated by two men who boasted of producing two boards per day has given way to the modern sawmill that turns out truckloads of boards daily. Vine-entangled forest masses have been replaced with plantations of coffee, cocoa, bananas, and rubber trees. The stone that once hurt the foot of the traveler now yields a low-grade bauxite for aluminum factories. What were once secluded spots are now noisy centers for lumber camps, trading houses and government posts.

These teem with life: the hard-working laborer, the skilled mechanic, the successful businessman, be he a seller of stale bread or overfragrant fish; a tailor working with a hand sewing machine, the merchant who deals in bright, gaudy cloth, cigarettes, beer, cooking utensils and trinkets from Japan and Hong Kong; the dude who emerges in spotless white from the house of a relative or friend, where he imposes on hospitality he does not deserve and never worries over the fact that he is broke and has no prospect of any immediate change in status; the harlot who is a menace to any community. These make the population of the centers, a hundred to ten or more thousand.

People, people, people, throngs of people, going down for the most part—the church has here a new field, difficult but needy. There are changes in everything but sin and the cure; these never change.

The education offered the people by the Protestant and Roman Catholic missions is inadequate, but it has created in the Congolese the same desire for learning that grips every individual that is literate. The Protestants are producing a meager supply of reading matter in the native language. The Catholics are doing no better, but the desire to learn and rise to a higher level has brought about a complete change in the mental life of the average Congolese. He now realizes there is a future for him and his training will determine the place he will fill in the days ahead. Now they are willing to endure separation, loneliness and some privation to be equipped for a place as preacher, teacher, medical assistant, mechanic, bank teller, store clerk or government employee.

What a change from yesterday when all that a man desired was a hut, one or more wives, plenty of palm wine, tobacco, no taxes, and no discipline from his elders, God or nature. He now aspires to better housing, sanitation and generally improved living standards. More and more brick houses are taking the place of grass huts. Good chairs and tables, clean dishes and cooking utensils go along with better houses.

The African's mental attitude has undergone a change for the better. "The entrance of thy words giveth light."

The psalmist declares, "Thy word is a lamp unto my feet, and a light unto my path."

The Bible, the hymnbook, Christian tracts and leaflets make up the reading matter for the Christian.

This is evidence that a spiritual awakening has taken place.

The religious life has a definite place in the affairs of almost every village where there is a group of Christians. The influence of these who have found light and life is seen in changing customs: Women are now more fully clothed than their American sisters. Dancing is taboo in Christian villages. The witch doctor has vanished except in isolated places.

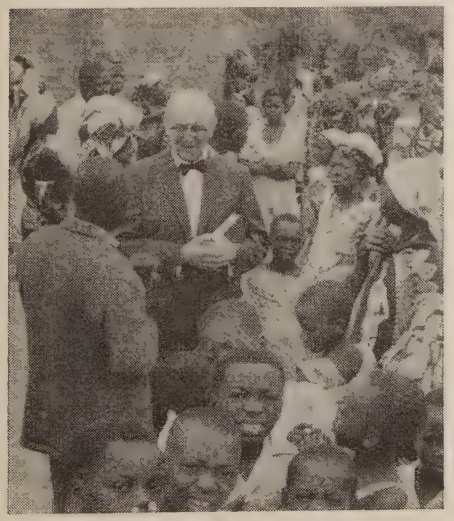
Sunday is more or less observed by all. Not all go to church, but work ceases on the Lord's day. Spiritual values are more appreciated. The hope of Christ's coming cheers many who are in hard places. Death has lost much of its terror to the child of God, and the hope of the resurrection brings comfort and assurance.

The spiritual atmosphere is raising the level of womanhood. It is enough to amaze anyone to see what a change has been brought about by the living Word. Women who were once but Congo chattels now take a place in the religious life of the home and church, and with a modesty that would grace any society.

These are a few of the changes that greeted me on a recent visit to the Congo field, changes that after twenty-seven years of absence rendered me almost breathless and kept me constantly asking, "Is this Congo?" The answer is Yes—it is Congo after years of hearing God's Word preached by faithful missionaries.

◆ ◆ ◆

Rev. D. C. Kopp greets his many Congo friends on his recent visit



Effectual, fervent prayer is needed . . .

A Revival of Ancient Religions

By REV. JOHN BECHTEL

ONE of the things that should cause Christians to "pray without ceasing" for Hong Kong is the revival of Buddhism which is taking place in the great Far Eastern metropolis. In November of last year, for the first time in the history of Hong Kong, the local Buddhist Association held a very well attended memorial service for the dead on Remembrance Day. Not only did Chinese Buddhists attend, but the Hong Kong government was officially represented.

Religious studies in Buddhism are conducted in a large number of monasteries and nunneries. These institutions are to be found on the island of Hong Kong and the Kowloon peninsula, as well as on Lantau Island, which is not far from the island of Cheung Chau where the Alliance Bible Seminary is. In these places, as well as in many hermitages, devotees reside and spend their time in quiet meditation and in the study of sutras.

Using tactics introduced by Christian missionaries, the followers of Buddha have established the Young Men's Buddhist Association. Different schools of Buddhism in Hong Kong joined together in the common memorial service, one of the objects of which was to invoke the power of the "truth of Buddha for the emancipation of the spirits of the dead."

Another ancient religion of the East that is showing signs of revival in Hong Kong is Confucianism. Twice last year one of the descendants of the ancient sage passed through the British Colony and on both visits he was given a warm welcome by the local Confucian and cultural organizations. Free lectures were arranged for the public on Sundays. There are four major Confucian associations in Hong Kong, and on October 9, 1958, a joint meeting was held to commemorate the 2509th anniversary of the birth of Confucius. As a further means of promoting interest in the teachings of the famous sage, students of the Confucian Hall High School were delegated to be attendants at the anniversary service.

In addition to Buddhism and Confucianism, the scores of temples dedicated to the Queen of Heaven, the Goddess of Mercy, and the gods of literacy and martial valor are thriving, as throngs of Chinese fisherfolk and others honor the deities of their choice. Some of the older temples, which had been neglected and consequently had started to show signs of decay, have been rebuilt and redecorated, and new methods of worship have been introduced. Electric lights have surplanted smoky candles, and even the ugly idols have been given a new look.

The above recounting of what is taking place in Hong Kong should cause every sincere Christian to seek the Lord in prayer. "We wrestle," explained Paul, "against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places." Just as the Early Church was confronted with spiritual adversaries, likewise we present-day representatives of Christianity must *wrestle* with spiritual enemies in Hong Kong.

Your Alliance missionaries, the indigenous Chinese Church, its national workers and lay members, the Alliance Bible Seminary and the Alliance Press are all engaged in the spiritual warfare that is taking place in the Far East. But spiritual victories also depend upon homeland intercessors "praying always with all power and supplication in the Spirit."

In the beginnings of the interior life God sometimes deals some severe blows to self-love, but He generally extinguishes it by a slow, well-nigh invisible process.—JEAN NICOLAS GROU.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Pastor's Relationship to the Sunday School

By REV. DONALD B. IRVIN

A paper given at the Akron (Ohio) Area Sunday School Convention

I have been asked to speak to you on the subject of "The Pastor's Relationship to the Sunday School." This is an interesting assignment!

About six years ago when I was being interviewed by the executive committee of the Warren church prior to my being called to be the pastor, I remember being asked the question, "How do you get along with superintendents?" Not recognizing who was meant and thinking only of district superintendents, I answered loudly and clearly, "I always consider the superintendent as my boss." Now, it should be clear to you why I received a unanimous call to the Warren church.

This is an interesting assignment for another reason. When I was a little boy in the class that sat in the kitchen in the basement of the church I remember coming upstairs at the conclusion of Sunday school to see the pastor just driving up to the church. Many times little Donald Irvin said to himself, "Won't it be wonderful to grow up some day to be pastor and not be made to go to Sunday school—just drive up to the church when it is all over like a grown man—ah, paradise!"

Seriously though, I do want to consider the right relationship of a pastor to the Sunday school of the church that he serves.

The Constitution for Christian and Missionary Alliance churches says, "The Pastor shall have the general oversight of the work of the church." Certainly the Sunday school is within the church constitutionally. The Constitution for Departmentalized Sunday Schools states, "By virtue of his relationship to the church as a whole, the Pastor is the first officer of the Sunday school. His responsibility shall be the general oversight of the entire Sunday school program, including leadership training and the directing of evangelism."

It is obviously unfair to a pastor, as well as untrue to our entire constitutional arrangement, to deny a pastor an interest and a place in the school of the church. On the other hand, it is just as unfortunate that some pastors feel that they are called only to preach and to do a reasonable amount of visitation, and that in doing these things faithfully and well they have fulfilled their pastoral duty. And then there are some who insist on running everything. It is difficult for them to delegate responsibility and to work through laymen. Some of us may tend to minimize an idea that did not originate with us.

Let us seek to discover the ideal relationship of the pastor to the Sunday school.

In his book *The Teaching Ministry of the Church* Dr. James D. Smart emphasizes that the church of Jesus Christ has a distinct teaching function. Responsibility for teaching rests upon the whole church, even though only certain members actually undertake the specific teaching assignments. Dr. Smart says that the failure to recognize the function of teaching is the reason for some misconception of the pastor's ministry—by some laymen as well as by some pastors. The task of the minister is widely considered to be primarily that of a preacher. If he carries any educational responsibility it is considered something added that does not properly belong to his office, and he does it because the church cannot afford an educational director or because there is no layman sufficiently qualified.

Our good friend Dr. Harold C. Mason has a fine chapter on this subject in his book *Abiding Values in Christian Education.* He points out that one of the basic functions of the church is education, and that the pastor by reason of his position is an educator. According to Dr. Mason it is the responsibility of the pastor to supervise the selection of teachers. He is the spiritual guide of his workers and should maintain a program for training leaders which includes classes, conferences, lectures, library resources, interviews, observation of teaching, attendance at institutes and conventions.

Dr. Mason goes on to say that the pastor must know the particular needs of his parish and his workers and devote himself to the meeting of those needs as he trains the workers for various age and interest groups. As an administrator he works with his advisory board or the Sunday school executive committee, coördinating the program of the church school with the over-all goals of the church.

Dr. Albert H. Gage says (in *Increasing Church School Attendance)* that he is interested in his church school because he has discovered that he can build his church quicker and better through the church school than any other way.

Happy indeed is the Alliance church where there is a fine, close coöperation between pastor and superintendent, with the church believing in its school, supporting and promoting it, and the school in turn, through education, giving, service and worship, building itself into the very life of the church.

Every Alliance pastor should be challenged to make a vigorous advance in his Sunday school. The burden, the vision, the organizational foresight of the pastor, will be reflected in the entire school. His personal evaluation and concept of the Sunday school will be echoed by the staff and members alike. Whether his is a *progressive, Standard* school will largely depend on him.

JAMES B. HARR, Reporter

To the Fields

Miss Iona W. Amspaugh left Seattle September 15 for her first term in Thailand. Miss Amspaugh will go to Korat to assume her duties as field bookkeeper in the chairman's office. A graduate of St. Paul Bible College, she is a member of the C. & M. A. Grace Gospel Church in Dayton, Ohio.

Iona W. Amspaugh
Thailand

Miss Alexander C. Ubbink sailed from Genoa, Italy, September 19 for her first term in New Guinea. A native of Holland, she has had her formal education there, and is a member of the Alliance Fellowship in that country. She will be stationed in the Wissel Lakes section to teach in the teacher training school.

Alexander C. Ubbink
New Guinea

Rev. and Mrs. Fred E. Ruhl and two children, Paul and Carolyn, sailed from San Francisco September 15, returning to the Philippines for their third term. Their older sons, David and Ronald, are remaining at home to complete their education. Ronald has quite recovered from the serious accident which necessitated an early furlough about a year ago. The Ruhls will be stationed at Davao City.

M. Jean Anthony

Margaret E. Rupp
New Guinea

Misses M. Jean Anthony and *Margaret E. Rupp*, R.N., left New York September 22 for their first term in New Guinea. They will be stationed in the Baliem Valley. Miss Anthony will serve as a teacher and Miss Rupp will assist Dr. Smit. Miss Anthony graduated from Nyack Missionary College and California State Teachers College. Her home is in Washington, Pa., where she is a member of the C. & M. A. Church.

Miss Rupp is the daughter of Rev. Monroe J. Rupp, pastor of the Alliance church in Stratford, Conn., of which she is also a member. She is a graduate of Nyack Missionary College and has a degree in nursing from the University of Bridgeport.

On Furlough

Misses Grace L. Scudder and *Elizabeth P. Wise* arrived in Miami from Colombia September 15.

Mr. and Mrs. Robert E. Newman arrived in Miami September 20 from Chile, having completed their first term.

The New Generation

To *Rev. and Mrs. Melvin Stombaugh*, Glendive, Mont., a son, Ray Wesley, on August 1.

To *Mr. and Mrs. David Volstad*, White Sulphur Springs, Mont., a son, David Bruce, on August 20.

To *Mr. and Mrs. Herbert Fee*, Willowcreek, Ore., a son, Kevin Duane, on August 2.

To *Rev. and Mrs. J. L. Evans*, India, a son, David Robert, on September 14.

To *Rev. and Mrs. Donald G. Sanders*, Assiniboia, Sask., Canada, a daughter, Dorothy Joyce, on August 3.

To *Rev. and Mrs. Paul E. Beavers*, Haverhill, Mass., a daughter, Joy Ann, on August 6.

To *Rev. and Mrs. Charles O. Petersen*, Rutland, Vt., a daughter, Deborah Lynn, on August 21.

Missionary Treasury

★ ★ ★ ★ ★

August 1959

General Fund	$220,146.00
Missionary Specials	36,909.42

We praise God that full allowances were paid for the month of August in spite of a low amount of income as shown. August is usually the month when we have the lowest monthly income. With the accumulative cash deficit nearly $100,000, let us pray together that the income during the remaining months of the year may be sufficient for full allowances and the meeting of all expenses.

Gifts for the month of August are covered by our Receipt Nos. 10670-12022 and 847-937. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Viet Nam Project

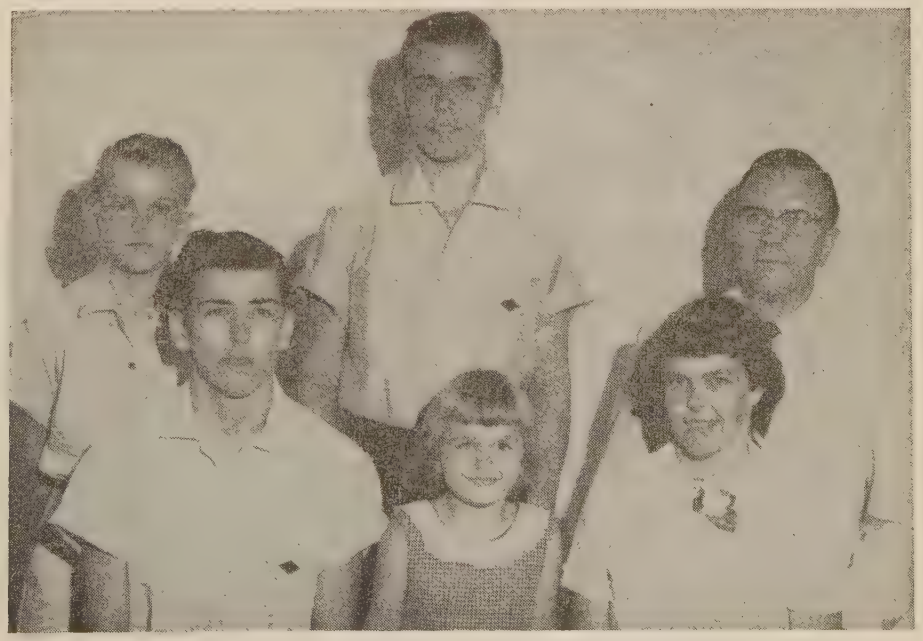
Receipts as of July 31, 1959	$26,504.41
Receipts for August	5,230.04
Total as of August 31, 1959	$31,734.45

Bernard S. King
Treasurer.

To *Rev. and Mrs. Edward Poser*, Holdrege, Nebr., a son, Dale Edward, on September 3.

To *Rev. and Mrs. Raymond Glass*, missionary appointees to Colombia, a daughter, Gloria Jean, on August 2.

Rev. and Mrs. Fred E. Ruhl and family, Philippines



Missionary Deputation

Rev. George Constance, Area Secretary of the Foreign Department, left September 10 to attend the LEAL *(Literatura Evangelica para America Latina)* conference in Cali, Colombia, September 13-18. This conference, consisting of delegates from many missions and publishing houses, is for the purpose of promoting the greater distribution of literature throughout Latin America. Mr. Constance also visited Puerto Rico to speak in several missionary conventions and returned to New York September 30.

Harr Joins Alliance Witness Staff

At a meeting of The Alliance Witness Department on August 25 James B. Harr, of Nyack, N. Y., was named reporter for The Alliance Family page of the Witness. On September 9 this choice was confirmed by unanimous vote of the Board of Managers of The Christian and Missionary Alliance.

We welcome Mr. Harr to The Alliance Witness staff and believe that a greatly improved news page will result from his alertness and journalistic talents.

All news items should be phoned, wired or sent by special mail to Rev. James B. Harr, Nyack Missionary College, Nyack, N. Y.

To assure accuracy all names, dates and other details of all news items should be given in full. Only current news will be considered for publication.

Summer Christmas Celebrated

The fifth annual "Christmas in August" Sunday was enjoyed recently by a record summer congregation at the Bessemer (Ala.) Alliance Tabernacle. This year a mural depicting the Christmas story with choir boys made to sing by means of a tape recording contributed to the spirit of the occasion. Special Christmas music was presented, and the pastor, Rev. Leon Drummond, delivered a sermon on the birth of Christ. The gifts given by several departments of the church were presented to Rev. and Mrs. T. G. Mangham in appreciation for their many years of service in the Southeastern District. Mr. Mangham has left the district work to become the pastor of the C. & M. A. Church in Savannah, Ga.

Dedication Anniversary Observed

The North Brook Alliance Church, located on the corner of Lyndale and Highway 100, Brooklyn Center, a suburb of Minneapolis, observed the first anniversary of the dedication of their building on September 13. Rev. Paul Gunther, who began the work in 1945, was the speaker. With an active membership of only ninety-eight, they have built a church which seats 440 people in the main sanctuary with accommodations for others in the balcony and adjoining rooms. The educational wing has ten classrooms. Much of the labor was donated by the members of the church. Dr. Warren J. Thompson has been the pastor since 1954.

Personalia

Rev. Edward N. Jones, of Baldwin Park, Calif., is entering the field of evangelism. He may be contacted at 18711 Linfield, Azusa, Calif.

Pastoral Changes

Rev. C. R. Alton, Grande Prairie, Alta.

Rev. M. H. Averbeck, Lyle, Minn.

Rev. J. H. Bell, Kindersley, Sask.

Stanley W. Blenkhorn, Devon, Alta.

Harold E. Dirks, Beaverlodge, Alta.

Donald D. Draggoo, Asheboro, N. C.

Rev. J. R. Irwin, Associate Pastor, Bellingham, Wash.

Rev. H. L. Jackson, High Point, N. C.

Rev. Howard E. Nelson, Evangelist, Northeastern District.

Rev. Vernon M. Orner, Clearfield, Pa.

Rev. H. D. Stoddard, retiral.

Rev. William C. Wells, Riceville and Arcade, N. Y.

Paul Wood, Tracy, Minn.

Gene Beezer, Smethport, Pa.

William K. Kuhns, Assistant Pastor, Stamford, Conn.

Miss Mildred Mallinger, Indian Mission, Wapita, Alta.

Gerald Palmquist, Winthrop, Me.

Nyack to Install President

The first fall homecoming for Nyack alumni has been planned for October 12 and 13. A carefully planned program has been worked out featuring a special address by Dr. Clyde W. Taylor, of Washington. The climax will be the service of inauguration of Dr. Harold W. Boon as president of the college to be held in the commodious auditorium of Hilltop Junior High School at 8:00 P. M. October 13. The speaker for this occasion will be Dr. Stephen W. Paine, president of Houghton College, from which Dr. Boon was graduated. Other participants in the program will be Dr. H. L. Turner, Rev. Nathan Bailey, Rev. W. F. Smalley and Mr. Kenneth McCalman, superintendent of schools of Rockland County.

Letters

"Evangelists of Materialism"

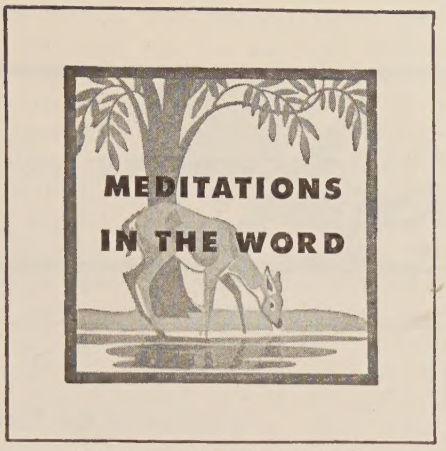
In the August 12 issue of The Alliance Witness you presented an article entitled "Evangelists of Materialism." I think the writer clearly described the situation in this land of plenty, and we do need such warnings to keep us from placing more emphasis on material things than on spiritual life. In order to keep us on the middle of the road we need exhortation which leans to the direction opposite to our inclination.

It is well to remember, however, that the first and great commandment is not: "Ye shall not buy a new car" or "Ye must always wear outstyled clothing" or "Ye shall not spend more money for a house than your neighbor." But it is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is well that we are warned of the dangers of materialism, but let us not be deluded into thinking that poverty in itself will cause a man to be spiritual. We will stay in the middle of the road only as we live in and by the Word; as we determine with the Spirit's help to love God with all our being, and as we serve Him with all the assets He has given. As we center our thoughts and affections on Him material things will take their proper place.

The danger on the other side from becoming materialistic is that of giving money to the Lord's work with no burden for the lost, no desire for prayer and no time to study the Word. God is not a beggar who can be appeased with an extra five-dollar bill. He demands all our love, affection and talents. He wants all that we are with no reservations. I am afraid that we in the Alliance are finding it easier to give a few extra dollars than to give a few extra hours in intercession for the lost.

Let us keep in the middle of the road and keep our eyes fixed on our Lord. It is well that we are admonished not to watch the billboards along the way, but we only win the race as we press on to the goal, the prize of the high calling of God in Christ Jesus.—Charles Eumurian, *St. Paul, Minn.*

North Brook Alliance Church, Brooklyn Center, Minn.



Edited by EDITH M. BEYERLE

Sunday

ROMANS 8:1-11 (verse 11).

This cannot refer to the resurrection. That will be by the "voice of the Son of God," not of the Holy Spirit. This is a present dwelling and a quickening by the Spirit. And it is a quickening of the mortal body, not the soul. What can this be but physical restoration, which is the direct work of the Holy Ghost and which only they receive who know the indwelling of the divine Spirit?—A. B. SIMPSON.

Monday

1 JOHN 2:3-14 (verse 3).

"Our churches are full of persons today who believe in God but don't know Him," said a clergyman recently. Do *we* really know God? How do we know Him? "This is how we may be sure we know Him," says the apostle John, "by obeying His command." Obedience is not a popular word today—but only those who commit their lives in gladhearted and complete obedience to the Master really know Him.—SELECTED.

Tuesday

HEBREWS 13:10-21 (verse 13).

The poverty of our Lord and of His disciples is the exact expression of the nature of the religion of Jesus Christ—just man and God; man possessing nothing, professing nothing; yet when the Lord asks at some dawn after a heartbreaking failure, "Lovest thou me?" the soul confesses, "Yea, Lord; thou knowest that I love thee." And when that poverty is a disgust to the full-fed religious world the disciple does not profess, but confesses with aching hands and bleeding feet, "I love Him," and goes outside the camp, bearing His reproach.—OSWALD CHAMBERS.

Wednesday

REVELATION 14:13-20 (verse 13).

Far better to be There—beyond all sorrow,
To be beyond the sin and stress and strife;
To be where there can be no dark tomorrow;
Beyond the claims and cares of mortal life.

Far better to be There—beyond temptation;
Beyond the scene of conflict and of strain;
To be in that blest, wondrous habitation
Where ransomed ones can taste no more of pain.

—J. DANSON SMITH.

Thursday

GALATIANS 2:15-21 (verse 20).

Think what it is we really possess if Christ is in us. It was no mere figure of speech that the apostle employed when he declared that Christ was living in him. And what was true of him may be equally true of us. What then is it we possess? We have *Him*, in whom all fullness of life actually dwells, in whom infinite resources are stored up for our use. Everything needed for continual growth, for perpetual freshness and for abundant fruitfulness are found in Him.—EVAN H. HOPKINS.

Friday

1 KINGS 17:1-7 (verse 6).

God used both natural and supernatural means to satisfy Elijah's hunger and thirst. The brook supplied his wants according to its nature and all Elijah had to do was to drink. The ravens' contribution was entirely supernatural since they devour everything they can get their beaks into, and God's special intervention was necessary to change the tendency of nature. Faith grows as we see God do the supernatural in our behalf.—PAMEH.

Saturday

JEREMIAH 33:1-11 (verse 3).

My life is one long daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service. I can testify that God answers prayer!—MARY SLESSOR.

Sunday

EPHESIANS 5:19-33 (verse 30).

"We are members of his body, of his flesh, and of his bones." These words recognize a union between our body and the risen body of the Lord Jesus Christ, which gives us the right to claim for our mortal frame the vital energy of His perfect life. He has given His life for us, and it is all-sufficient.—A. B. SIMPSON.

Monday

PSALM 84 (verse 2b).

A *living* God, a true God, a real God, a God worthy of the name, a God who is working forever, everywhere, and in all; who hates nothing that He has made, forgets nothing, neglects nothing. A God who satisfies not only the head but the heart, not only the logical intellect but the highest reason—that pure reason which is one with the conscience and moral sense! For Him we cry out, Him we seek, and if we cannot find Him we know no rest.—CHARLES KINGSLEY.

Tuesday

ECCLESIASTES 9:1-10 (verse 10).

Are you waiting for some big opportunity of service to come your way—until you are better equipped and more efficient? God asks, "What is that in thine hand?" The world may consider you foolish and weak, but you can still confound the mighty and do exploits for your Lord. Do with thy might *whatsoever* thy hand findeth to do. The man who pleases God is the one who is faithful in that which is least. Such a man God will reward with much.—E. R. STORMS.

Wednesday

ROMANS 15:1-13 (verse 13).

If I am dreaming, let me still dream on,
For Christ has giv'n to me an evensong;
If heaven and eternal bliss are not real,
Don't rob me of the peace and joy I feel.

You have no hope, no peace, no joy like mine,
You have no Christ on whom you may recline;
And yet, my Christ you want to take away,
What can you give me, in His stead, I pray?

—SELECTED.

Thursday

PHILIPPIANS 3:7-14 (verse 10a).

There are few but seek self in Thy gifts, instead of seeking Thee alone in the cross and in spoliation. Most seek to guide Thee instead of being guided by Thee. They give themselves up to Thee that they may become great, but withdraw when they are required to become small. They say they are attached to nothing, and are overwhelmed by the smallest losses. They desire to possess Thee, but are not willing to lose self that they may be possessed by Thee.—FÉNELON.

Friday

1 KINGS 18:41-45 (verse 42).

For the wicked Ahab the time of testing was over and he could afford "to eat and to drink." He knew nothing of the life of faith and the bitter assaults of the archenemy after a victory has been gained, though the promise is not yet fulfilled. Not so with Elijah. He was an old hand at intercession and he realized the tactics of the enemy: hence his retreat to the mountaintop to watch as well as pray until the promise became a fact. —PAMEH.

Saturday

ISAIAH 57:11-21 (verse 15).

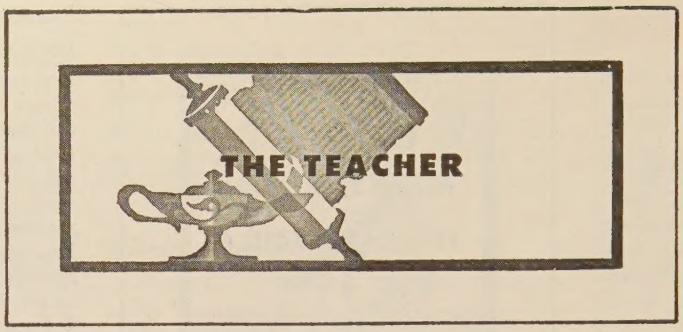
Who are the contrite? In the original word there is the significance of pieces of rock or lumps of soil having been crumbled into the finest powder. . . . Our gracious Lord has sometimes to use heavy hammers in the destruction of this hard and stony pride: the shock of calamity, the battering of disappointment and defeat! Our pride must be ground to powder. Then He will come in and dwell with us!—J. H. JOWETT.

October 11, 1959

LESSON TEXT—
Acts 2:1-4, 22-24, 32-38

GOLDEN TEXT—
Acts 2:38

DEVOTIONAL READING—
Acts 2:16-21



October 18, 1959

LESSON TEXT—
Acts 3:1-7, 11-16

GOLDEN TEXT—
Acts 3:6

DEVOTIONAL READING—
Psalm 103:1-8

By Harold J. Sutton

Spirit-filled Witnesses

The fullness of the Holy Ghost is the central and primary truth of Pentecost. All else is marginal. The ever-living Son of the resurrection has become the ever-present Christ of Pentecost. The "one accord" togetherness was the disciples' part; the filling with the Holy Ghost was God's part.

I. THE RELEASE (Acts 2:1-4).

See the accompanying phenomena: (1) "A sound . . . of . . . wind" (v. 2). Wind is air; air is atmosphere. God was, by the Holy Ghost, creating a moral atmosphere necessary to His immediate purpose. The power of atmosphere in any situation is tremendous and makes the difference. (2) "Cloven tongues . . . as of fire . . . sat" (v. 3). The forked tongue may represent a gospel that saves or destroys, kills or makes alive. The fire symbolizes the Spirit-inspired utterance of those who speak out about God. "Sat" stands for permanence of position. The "tongue of fire" is the instrument of holy utterance. (3) "Other tongues, as the Spirit gave . . . utterance" (v. 4). (Read verses 5-11.) Every language and dialect spoken was understood by somebody. All languages here used were known.

II. THE REQUISITE (Acts 2:22-24, 32-36).

Peter, the Pentecostal preacher, passed from *explanation* (vv. 16-21) to *exposition.* (1) The Redeemer's *expiation* is set forth as (a) the God-Man *among* men. The accomplishments of verse 22 were wrought by God through the approved Jesus of Nazareth. (b) The God-Man crucified *by* men (v. 23). Wicked men were allowed to kill the God-Man. Extraordinary life! Extraordinary death! (2) Now see the Saviour's *exaltation:* (a) The God-Man raised *before* men (v. 24). "Before" as to time—"Christ the firstfruits." "Before" as to truth (Acts 1:3). (b) The God-Man exalted *above* men (v. 33). Resurrection and ascension constituted God's "Amen" to the character and claims of Christ. (c) The God-Man crowned Lord *of* men (v. 36). The journey from verse 22 to verse 36 is done. This God-Man "having received of the Father the promise of the Holy Ghost, he hath shed forth this" (v. 33). Here is God's coronation gift bestowed through His Son.

III. RESULT (Acts 2:37, 38).

These verses contain much in little. (1) Moral awareness. "They were pricked in their heart." This is conviction. (2) Moral amendment. "Repent . . . every one of you" (v. 38). Here is a godly sorrow for sin and a turning therefrom to God. (3) Moral agreement. "Be baptized" (v. 38). A frank and open acknowledgment of a rightabout-face in moral direction is signified here. *Awareness* passing to *amendment* and being confirmed by the seal of *agreement* brought "remission of sins" (v. 38). Conviction—repentance—baptism!

The condition necessary to the historical Pentecost was the exaltation and enthronement of the Redeemer. But this not only was historical and dispensational, it is individual and experimental. "No believer may expect the gift of the Holy Ghost until he brings to pass in his own heart that glorification of Christ which took place in the third heaven, as the necessary condition of the original Pentecost." Where there is no enthronement there can be no bestowment.

Sharing the Living Christ

Two believers, Peter and John, were on their way to prayer, at the established time and the appointed means of grace. They watched for opportunities to witness or work.

I. A CONDITION (Acts 3:2).

In the afflicted man see the picture of multitudes: (1) *Lame.* Life was present, but haltered by a crippling lameness. Freedom of movement, productivity of labor and self-determining normalcy—all were lacking. Alas, spiritually many among us are so. We have life, yes, but life that is weak and wanting. Freedom of spirit, productivity of spiritual labor, normalcy of Christian living, these are missing. A lameness of the inner man is the cause. (2) *Lifelong.* Neither accident, injury, incident nor environment were the cause. The lameness was "from his mother's womb." The analogy holds. There is a birth-state not dealt with in the first installment of grace. And it is this debilitating defilement that weakens both witness and walk. (3) *Liability.* This was true (a) in his relationship to others. He was "carried . . . daily." Schedules and relationships were disrupted by this morning and evening ritual. Four men had to carry one live, but lame, man. How much of the church's time is thus spent in one form or another? (b) In his economic relationship. "To ask alms." He only took up room; was always in the way and dependent on others. Never giving, but always taking, our lame friend's name is legion.

II. A CURE (Acts 3:4-7).

The factors were (1) *Peter.* "Such as I have give I." To have is to owe. Possession obligates one to share. Peter was the channel of release and as such he must be yielded and coöperative. (2) *Power.* It was "in the name of Jesus Christ." Peter apart from power was *hopeless.* Power minus Peter would have been helpless. By "name" (v. 6) we are to understand "the Person and work of Christ." It was the provision of Christ applied by the Spirit of Christ through one who was in sympathetic union with Christ. (3) *Personal faith.* "He gave heed . . . , expecting." Because Peter believed for the man, the man believed for himself. Does our faith for others inspire them to believe for themselves? Or is the reverse true? (4) *Performance.* His cure was (a) immediate. It was a crisis cure of a state existing from birth, and it occurred at the place and point of need. "Lame . . . walking, and leaping." One can have help where it is needed. (b) Visible. "All the people saw." Deliverance was complete and visible. Does our participation in worship make us available and equal to such ministry?

III. A CONTRIBUTION (Acts 3:8-11).

This was evidenced in three areas. (1) *To the creator.* Whatever the part of Peter and John, God was praised as the primary source of his cure. There was no hedging or waiting to see how matters stood. God was glorified personally, publicly, immediately and hilariously. (2) *To the church.* The lame man "entered with them." What a disciple! His immediate identification with the fellowship of believers added greatly to their witness. (3) *To the citizenry.* (Read verses 9-11.) One such deliverance will do more to promote Christianity than all the gimmicks we can muster. His confession was contagious (4:4).

PORTRAIT OF A CHRISTIAN

(Continued from page 4)

Do they call you critical? Do they call you unreliable? Do they call you touchy? What do they call you? "Blessed are the peacemakers: for they shall be called the children of God."

There is one more thing you will find in this picture: *wounds.* "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad . . ." You will find wounds there. Wounded by the tongues of men, wounded by the deeds of men, unjustly, falsely; they have hurt us, deliberately, and the wound bleeds and does not heal.

Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned Me against a tree to die; and rent
By ravening beasts that compassed Me, I swooned:
Hast thou no wound?

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?

No wound? no scar?
Yet, as the Master shall the servant be,
And piercèd are the feet that follow Me;
But thine are whole: can he have followed far
Who has nor wound nor scar?

—AMY CARMICHAEL.

There are wounds.

Christ's portrait of the Christian: Poverty, burdens, silence, desire, kindness, reality, serenity, wounds. Is it Christ's portrait of you? Do you recognize it? Or have you just been playing at it? "What the world needs is Jesus, just a glimpse of Him." They do not want to listen, they want to look; and as they look at you, and as they look at me, they just do not recognize us. "The disciples were called Christians first at Antioch."

I want to ask you this question: Are you a recognizable Christian? And if you are not a recognizable Christian, then for God's sake confess your sin. Is not that what is wrong with the church? Is not that what is holding up revival? It is just that we are playing at the business, but not being it. I wonder if I lived with you, I wonder if you were a member of my church, I wonder if I worked alongside you, I wonder if I was one of your children, I wonder if I was the neighbor living next door, if I had in my hand Christ's portrait of a Christian and then I looked at you, I wonder if I should recognize it. You know, I scarcely think I should.

Orthodox, converted, keen, zealous, but not recognizable. And that is what is wrong. Will you take the portrait home with you? You have carried it for years. You have never looked at it—not really. Then ask Christ, in His mercy, as He indwells you by His Spirit, to do in you what He has done there, and that is portray the true Christian that you are meant to be, that I am meant to be, so that we shall not need to call ourselves Christians any more, because we shall be *called* Christians, recognized as Christians.

Maybe in God's mercy others, as they recognize and see something of what a Christian life really is, will begin to see the radiance and the joy and the wonder and the glory, and they will say to us what the father of a boy said to me years ago, "Mr. Duncan, if ever a boy was a Christian, my son Eddy is, and I wish I was one, too!" May God grant it for His mercy's sake.

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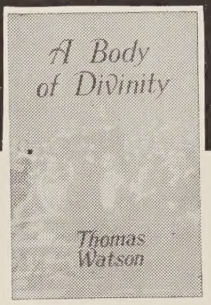

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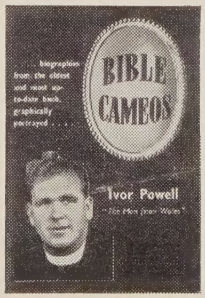

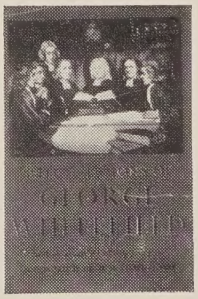

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